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When Paul was about to suffer in Italy, perhaps, in the year 64, he exhorted his Jewish brethren scattered abroad, saying, "Dismissing the beginning of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from "dead works." [He. 6: 1.] The Jews believed in God, and therefore, the Apostles spent no time in furnishing evidence in regard to the existence of our Allwise Creator, as they did when preaching to the Gentiles. The first labor with the highly favored nation was, to satisfy the people, that by wicked works, they had raised so inseperable a barrier between themselves and their Maker, that repentance from "dead works" was indispensable, to restore them, to divine favor, and enable them to believe on the Lord Jesus Christ. Hence, the Jews were commanded to, "Repent, and believe the Gospel." That is to say, without a reformation, they could not become participants in the salvation of Christ.

The Apostles, however, in laboring amongst the nations, which

were "without God and without hope," as in the case of the Philipian jailor, first exhorted inquirers to, "*believe*," and secondly, to repent of all their idolatrous sins, in order to come to Jesus, as the Savior.

With these introductory reflections, we invite attention to

2. THE DOCTRINE OF REPENTANCE, AS AN ESSENTIAL ELEMENT IN THE CHURCH RECORDS.

As we intimated in regard to faith, the first element of christian teaching, we find *repentanee*, the second item, so environed by false theories, and long standing traditions, that we are under, the disagreablc necessity, of examining a few of the more popular speculative views, before we can confidently hope for perfect success. in detailing the scriptural application of the word.

There are, at least two derelictions from the simple teaching of the spirit, which require respectful attention.

1. In the Romish church. the word, "*Penance*" is used in the place of repentance. In the Doway Bible, it is written "In those days, came John the Baptist preaching, and saying, *do penance*." [Mat. 3: 2.] and again, "It is written, *penance* and and remission of sins, should be preached in his name" [Lu, 24: 47.]

These are quite sufficient to show the doctrine of the oldest living sect. But the practical question, is to determine the meaning of penance in the use of Romanists. We think there can be no doubt, their notion is, that *penance*, is mere contrition, deep sorrow, self-punishment, or self-degradation, which will appease the wrath of God, and through their confessors, reconcile Omnipotence to their wicked ways. It is most evident, they generally, if not universally, have not the most distant conception, that penitence is necessary for a change of character, or amendment of life. The moment the priest pronounces the settlement of accounts satisfactory above, the sinner returns to his debauched ways, with a light heart, and without fear as to the future.

God is supposed to be quite appeased and satisfied, with the penance endured. The punishment of self flagellations and the bitter scourgings, are sufficient, their minds are free, and need not fear. It will be observed that this view of the subject, conveys the idea, that penance is accepted as the punishment justly

due for sins. The pilgrimage is performed, the pains and inconveniences suffered, the account is audited, the debt paid, and the books are balanced. But while this is but a simple and fair statement of Romish penance, our readers must see that the view, leaves no room for remission of sins. A debt settled, is never remitted. In the christian view, God pardons poor sinners, not because they are unable to do any thing as a kind of *quid pro quo*, or as a full satisfaction to heaven for their wicked deeds.

We deem it entirely respectful to ask, wherein does this view of the subject materially differ, from the general teaching of Protestantism. Mourning habiliments in most countries are employed, either as means or evidence of sacrificing to God, or to make the world think, the agents are unusually devoted to the dead. Either view seems to us, quite objectionable.

Again, are we mistaken, in the supposition that, in most revival exercises, in the respective denominations, the very deep affliction of the mourners, the excessive penitence endured and the excruciating agony felt, give evidence that, the anxious souls, expect to purchase peace?"

While we desire not to urge our conclusions as the end of controversy, we must say, that in our perfect familiarity of the repentance in revivals, from our earliest childhood, the notion was ever before us, that the sufferers expected Romanists, by their deep agonizing and wild vociferations to appease Omnipotence. Hence the wonder of many, who have conversed with us as to the quality of their repentance, has been to determine why God was satisfied, with agonies and deep affliction of certain persons, while their equally vehement cries and sore affliction, were unheeded by the Father. We indeed, are very much disposed to conclude, that most generally, the Romish notions of penance exercise a fearful influence over our contemporaries. We are not prepared to countenance in any form, the penance and repentance which most generally prevails, the result of Romish and Protestant teaching.

2. The second objectional view of repentance, we distinguish as,

BAPTIST REPENTANCE.

While we think that many of our Baptist brethren, in common

with the great masses of the religionists of the age,are more or less, blinded by the Romish idea of penance, the objection, we are disposed at present to urge, has reference mainly to the order of treating repentance. Neither are we disposed to hold all Baptists responsible for the error, which exists in their churches. Many eminent ministers amongst them teach, that the Bible requires repentance first and faith second, in order for the remission of sins.

We deny not the necessity of both, but the Baptists very generally teach that, repentance, in every instance, ante-dates, or is exercised, before faith takes possession of the heart.

In a former issue, we think we took the correct view in reference to the solemn warning of the Savior to the Jews, that, "The time was fulfilled, the kingdom of God was at hand, and they should repent and believe the Gospel." [Mar. 1: 13.]

Must we repeat, that these identical Jews, as worshippers according to the law of Moses, were brought up in the full belief, that there is a God, who rules in the destinies of men? It would have been preposterous to exhort such, to believe in the God of Israel. All were in the fullest sense, believers in the one Jehovah. Still from failures in practical life to honor their God, it was necessary to repent, or return to the law and the Prophets, in order to exercise faith in the Lamb of God, as one able, to "take away the sin of the world."

The Jews still believe in God, but in consequence of their sinful blindness, it is still necessary to repent, before they can embrace the blessed Lord and Savior, the Son of Mary. It is just as important for them to repent, at this day, as a preparation for trusting in Christ, as it was when our Savior preregrinated, amongst "his own" on the Jordan. When, however, we address such as the Athenians, Thesalonians, or Corinthians, the doubters of this age, it would be folly to exhort them to repentance in order to faith. "He that comes to God, must believe that he is; and that he is a rewarder of them that diligently seek him." "Without faith, it is impossible to please God;" and "whatsoever is not of faith is sin."

Many of our Baptist friends, require the performance of an impossibility. They demand, the evidence of repentance before, faith, and in the absence of all the evidences of faith. A greater incongruity in our simple view was never attempted. In the very nature of things, it is frivolous and vain, to think, or speak of

men of the world, repenting toward God, without faith in him. There is not the shadow of authority for our Baptist brethren's proceeding in the blind order of their creeds. Faith is the sole moving element, which revolutionizes and prepares the heart of the sinner, to repent, and be saved, in obedience to Christ.

Thus we are prepared to inquire,

I. WHAT IS REPENTANCE?

There are two verbs in the Greek testament translated to *repent*, *Μετανοεω*. The one usually employed, by the Apostles, is rendered by the Lexicons, to *perceive afterwards*, to *have an after view; to change our views, mind and purposes.* It is composed of *Μετα after*, and *Νοεω*, to, *see, percieve*, and the Latin and French form always, conveys the idea, of, *reconsidering*, or looking back into life.

The occurences in the New testament always impress us with the thought, of a change of mind for the better. Generally, if not in every instance, it includes the idea of a change of purposes and amendment of life. In fact, we are quite sure, the notion of change of life, is never, absent in the applications of the Savior and the Apostles.

While remorse may be included in all applications of the verb, its scope of meaning is still much wider. The Jews, for instance on Pentecost, were "pierced to the heart" by the preaching of Peter, and yet, when they asked, "What shall we do?" His reply was, *repent.* The purpose was not to impress upon them the necessity of deeper sorrow, or to exercise in any respect, deeper emotions. The idea of amendment for the better, seems to be all that was intended by the Apostle. The noun, is always conformable, to the meaning of change for the better, or amendment of life.

2. *Μεταμέλομαι*, The second verb, translated to *repent*, signifies, merely to *change the mind*, or to *regret.* Hence, the noun as applied to God in the verse, "The gifts and callings of God, are without *repentance.* [Ro. 11: 29.] Literally, it should read, "The gifts of God, (*αμεταμελητα*) are not to be regretted."

Regret, seems, therefore, to be the only thought intended. We have both words together. Paul said, "For though I made you sorry, I do not repent, (*Μεταμε'λομαι*) I do not regret. He adds, "Godly sorrow" worketh (*μετάνοιαν*) repentance unto sla-

vation, not to be repented of, (*αμεταμελητον*) not to be regretted.

In this passage, we see that, godly sorrow works repentance, and therefore, repentance is not mere regret. Sorrow, however, after a godly manner, works such a change in the life of mortals, as is never regretted.

So far, we have discovered nothing, even favoring the idea of Romish penance, or the terrible afflictions of Protestants, to appease the wrath of a sin avenging God. Genuine repentance is not propitiatory, is not intended as a means of reconciling God to the sinner, but was enjoined, as the chief agency, in reforming the life, in order to remission of sins.

In as much, therefore, as repentance is not intended to operate as the price of the blessing anticipated, or received, it would be well to inquire, as to the probable time required for thorough reformation. The *moment* Saul of Tarsus, believed the report, "I am Jesus whom thou persecutest," his repentance was complete. Hence, he inquired. "Lord what wilt thou have me to do?" He, to be sure could pay not God, by tears, or otherwise, an equivalent for his sins in persecuting the disciples, and all the Father, therefore, requires of his creatures, under Satan's yoke, is to ground the arms of their rebellion, and become loyal to his government. We conclude that,

REPENTANCE IS ORDAINED OF GOD, IN ORDER TO A CHANGE OF LIFE.

It may be the work of an hour, a moment, or for want of faith, it may never be exercised. "If ye, repent not, ye shall all perish."

We have frequently been asked, what are the scriptural *conditions*, of pardon of sins to the alien? We are not sure the style of the question is scriptural. If we correctly understand, "Faith in the heart, is the sole condition for a change of mind, heart, temper and disposition, in order to become a christian; and yet, we have failed to discover, where faith is for the remission of sins. We have said, it is the moving element in the christian life; but it, alone, is dead. It alone, can translate no one into the kingdom of our Lord. While, as we have often said and written, repentance was placed as the condition of a change of life, we

have seen that Saul, was changed in heart, in purpose and in conduct, by his faith. He had also repented, or ceased to do evil, and yet, he wished to know what he should still do, in order to pardon. Faith and repentance, are merely preparatory steps for remission of sins, and adoption into the spiritual household.

On Pentecost, the Apostle said to the pierced hearted inquirers, "Repent, and be baptized every one of you upon the name of Jesus Christ, in order to remission. But does this prove that repentance was required as a condition of pardon? It is true, it always precedes, as faith also did, remission; but we have never been satisfied, the words [in Acts. 2. 38.] convey the idea, of repentance and baptism jointly for remission of sins. If we include all that relates to remission, as a specific condition, we may safely say, faith is one condition, repentance another, baptism another, good sense another, a will to obey, another, making the confession another, etc, etc. In such a course, of presumed argumentation, there seems to us, to exist great confusion.

It is written, "John preached the baptism of repentance, for the remission of sins." Do the words imply that repentance or baptism, one, or both, were for remission.

Do the words of Peter, "Repent and be baptized for the remission of sins," imply that, the Jews were to repent for remission of sins, and also be baptized for remission? The words imply to us, that, the inquirers, were first, to amend their lives, and secondly, the repentants, were to be immersed in order to to the remission of past sins.

The repentance applicable to erring christians, in our weak judgment demands, most careful study. When a brother has sinned, what is required, in order to his pardon? All say, "he must repent." Does this mean, that he is merely to be sorry for the wrong? No sorrow can be of the least avail, except that which is manifested in acts evincing a change of conduct. Suppose a brother, has cheated another out of a hundred dollars, what kind of repentance is required? Will it avail for the offender, to feel bitter regret for the wrong, for him to mourn, lament and pray; O, God forgive me? John says, "If we *confess* our sins, God is faithful and just to forgive us." To whom shall we confess? To God, or to the wronged brother? Without confession to both, if it is in our power, there seems no ground to hope for pardon.

Both the idea of confessing to the injured one, and of *repairing*,

if possible, the injury, are required in the New covenant. If we serve God, with the whole heart, we will keep nothing back. Our confessions will be cheerful and full, and our change, of heart, life and state, will be complete and glorious.

While repentance is but the second element in the arrangement of the sacred records, its value is incalculably great, as the devinely appointed, and often painful step, in coming to Christ, and yet it is the safe and certain corrector of wrongs in the church.

For the Christian Standard.

"ELDERS NOT OFFICERS."

Brother Errett:

In the *Standard* of Jan. 31st, 1874, we have read with a good degree of solicitude, and yet we trust, not without profit, a vigorous article, under the above caption, containing references to our teaching, which require at our hands, respectful consideration. From the initials, and other indications, we conclude, that our hightly esteemed brother, W. K. Pendleton, President of Bethany College, and your efficient adjunct Editor, is the able author. With this conviction, we congratulate our friends who have taken interest in our examinations of truth in the RELIGIOUS HISTORIAN, at the prospect of having our conclusions reviewed, and if thought best, rigidly criticised, by a writer of so eminent ability.

If we have, in the slighest degree erred from the "Old landmarks," or given evidence that we propose a "New departure," or that we are attempting to impose upon the brethren, "a new doctrine," as plainly charged, our exposure should not be delayed.

"Whom the Lord loves, he chastens," and in timely correction, administered by christian hands, good men rejoice. From our standpoint, however, we can anticipate no very favorable results from a discussion of grave questions, which have not been examined, by even our learned brethren, and in reference to which, we are conscious, many of our able scribes, do not understand our teaching. We are quite as well persuaded, that in regard to various subjects, not a few of our teachers, seem to entertain

no clearly defined views whatever. Whether indeed, our gifted Brother, of the *Standard*, has without prejudice, and with proper care, studied the sacred scriptures, with reference to all the matters, upon which he has seen proper to pass final judgment, time alone will determine.

While we who take the Bible only, as our rule of faith and practice, have ample cause to rejoice in our acquisitions of spiritual truth, there may still exist just grounds to doubt, whether there are not rich fields of light and spiritual purity, still unexplored.

Brother A. Campbell was in the habit of exhorting his friends to "Determine first the points of agreement, and then the differences could be more easily and certainly discovered. We should, "hasten leisurely',' he said "with regard to questions that require careful investigation." In the first place, we should ascertain, if we clearly understand each other. Secondly, we should be very positive, as to what the differences really are; and, thirdly, it is most important, to determine what the scriptures teach, on the various questions involved. If our brother had clearly defined the words, *office* and *officer*, and given the scriptures as to *how*, officers are made, our labor would have been materially abridged. At present, however, we shall attempt no critical, or exhaustive examination of the many points introduced by our worthy brother Pendleton. We desire as a preparatory measure, to ascertain, if possible, the bearings of our brother's system. His main proposition, is well expressed in the words,

"ELDERS ARE OFFICERS."

How does Brother P. prove the truth of his proposition? His first argument consists in an exhortation, to take heed to the opinions of Thomas and A. Campbell, Walter Scott, T. M. Allen, J. T. Johnson and John Smith, who all believed, "Elders are officers." He also insists that we should listen to the pleadings of P. S. Fall, A. W. Walthall, R. Coleman, R. Richardson, J. Challen, A. S. Hayden and G. Austin, who still teach, that "Elders are officers." While we would not pluck a leaf from the well earned chaplet of our noble dead, or attempt to weaken confidence in the judgment of a single living witness, we would kindly suggest, that the evidence, is not adequate.

The 30th, article, in a book before us, of high authority, reads thus, "The Lord Jesus hath appointed a government, in the hands of church officers, to whom the keys of the kingdom of heaven are committed, by virtue whereof, they have power respectively to remit and retain sins, and to shut and open the kingdom."

This is the identical doctrine of all who maintain the authority of official government in the church. These officers the "Westminister, divines" called, "Elders." The simple question is, to determine, whether the government is in the hands of a self perpetuating class of officers, called elders, Bishops, &c., &c., as the Romish and Protestant churches maintain, or in the hands of a "chosen generation" a "royal priesthood," holy nation and peculiar people, to offer up spiritual and acceptable sacrifices to God through Christ." In our judgment at least, Brother P., the doctrine you are so zealously laboring to establish in the churches, differs not in the least from that set faith in the Westminister confession. It seems to us dimetrically opposed to the whole spirit and genius of the Christian institution.

If the Government is in that "Holy priesthood," called, "The church," it surely can not be in the hands, of a self created or church created class called officers. But in justice to our brother Philip S. Fall, your first living witness, called to the stage to sustain your views, we beg leave to say, that, if we are not very much mistaken, he has no more confidence in "official grace" or in official government in the church, than the present writer. In regard to the weight of authority; due to other names, mentioned, in deciding a question of such magnitude, we forbear to speak. We say in great kindness, Dear Brother, that we are necessarily compelled, either to repudiate, a class government, or the authority of the church.

Brother P's. second argument, is drawn from the fact, that elders before Christ, judged, ruled and exercised, generally, a controling influence amongst their people, and were therefore, beyond all question, officers. This view ignores the idea of the exercise of ruling and judging however from moral influence.

Paul exhorted his brethren to, "Be persuaded and yielding to *leading men*, because they "watched for their souls" [He. 13; 12.] but our brother teaches, subjection from official authority. The views differ across the whole heavens. Both can not be true.

Has our brother given a single scripture in support of his con-

clusions? If he has, we do not remember it. To us, it seems most clear, the theory of official rulers amongst the Jews. is the legitimate outgrowth of the assumption, that rulers carried with them no moral force in government, but acted alone, from delegated power.

A passage or two of scripture may throw light on the subject. God said, "Thou shall rise up before the hoary head, and honor the face of the old man." [Lu. 19: 32.] This universal, yet unofficial honor due to age, merely shows that it is an essential element in determining qualifications. The men of Israel, who grew old wisely, righteously, and gracefully, were from qualification alone, God's chosen and consecrated judges, rulers and senators in all the tribes. Thus, it was written, "And the Lord said unto Moses," gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers, (teachers,) over them, and bring them to the tabernacle of the congregation, that they may stand there with thee. [Num. 11: 16.] In this passage, we see the origin of the Sanhedrim, the highest court of Israel, and that, seniority was an essential qualification for membership, we also sce that elders and officers were not identical. This scripture shows, too, that God in assigning his servants to active exercise, in every department, the highest positions and most responsible labor, were the ordained inheritance, of the hoary headed elders, or tried "*senators*" among the people. The placing and confirmation of the people according to qualification, made neither elders, ancients, nor officers. Bro. P. and other good brethren, however seem to think, none has the right to doubt that elders, denotes officers, and that there must have been some ceremonial process, by which, men that were not elders, or ancients, became officers, elders and senators.

When the brethren prove an elder's office in Israel, we stand pledged to show equal authority for the office of "*ancients*" and the office, of senators. Brethren, we have been mistaken in regard to officials in the church, for its government, and it well becomes us, to confess, we are but partially educated, and but recently, escaped prisoners from Babylon, in search of a better land. In our 21st year, the brethren innocently, laid their hands upon our black locks, and called us an "*elder,*" but for this course of action, there is no scriptural authority.

Brother Pendleton, whether willingly or otherwise, God has decreed that we shall go forward. If we do not advance, the

plea of our pioneers, will soon be remembered with the traditions of the dark ages, and our people will be swallowed up, in the great family of sects.

In the third place, our brother labored to prove that, elders were necessarily officers in the christian age. In reference to the Hebrew and Greek quotations introduced, we can say nothing at present, except that our brother we think, is mistaken. Your admission, Dear Brother, that in at least three instances, the word elder refers to an elder person, is suicidal. If *officer* is connoted in a single occurrence of *Presbuteros* it must be in all. Let us see, however, if there are not other passages, in which elder cannot denote an officer. Paul said, "Rebuke not an elder, but entreat him as a father, and the younger, as brethren." The comparison is between elder and younger members. The elder women are to be regarded as "mothers." In neither of these instances, is there the least evidence that the elder men, or elder women were officers. Peter called himself *elder*, doubtless, with the idea of merited respect, from his life long labor in the cause of truth, but no one can infer an official signification, from the passage. John, as "*the elder*" writes to the "elect lady, and as, "*elder*" to the well beloved Gaius. There is no idea of office or officer in these passages.

In order that brother P. and others may better understand our purposes, we beg leave in conclusion, to present some of our *positive pleadiugs*. Paul says, we being many, are one body in Christ, and every one, members one of another. And, "All the members have not the same office," (πραχιν—work.) The position of the members of the body, from qualification is well illustrated by the members of the natural body. Christians are pronounced God's "workmanship," "created in Christ Jesus in order to good works." "In Christ, all the building, fitly framed together, groweth into a holy temple in the Lord." "All the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." He says again, "From whom, (Christ) the whole body fitly joined together, and compacted, by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." Peter exhorted the brethren, "All to be subject one to another." With reference to the divinely appointed agents, for the different departments of labor, Paul says, "God has *set* (placed or-

dained, or consecrated) the members, every one of them, in the Body as it hath pleased him."

It should be borne in mind that, the body constitutes, "A royal priesthood." All are kings and priests, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." These scriptures, we think beautifully represent the living temple, the self-acting, self-perpetuating, and only divine agency ordained for the salvation of the world. We will, next notice in order, a few of the most important divisions of christian labor, with the names of the agents.

1st. We find in the New testament, "The Apostles, or the *sent* of Christ," and the *sent*, or Apostles of the churches. They were simply disciples, who derived their *name*, "Apostle," from the fact, that they were *sent* to perform prescibed labor.

From their pioneer work, in preaching, they were called *Evangelists*, because they preached the gospel, and *ministers* in consequence of ministering to the people. They planted churches, set in order things wanting, and *placed* the members in the work, for which each was best qualified. The placing the members in harmonial accord, or in the best, working condition, was the chief labor of Paul and Barnabas in their second tour through Asia Minor; of Timothy, in Ephesus, and and of Titus in Crete

2. The Holy Spirit designated and "made" the elders, the elder and more experienced members, the overseers, visitors or bishops, pastors and shepherds, among the brethren. Their work entitled them to their names, as servants of God. Some of these were honored as *fathers*, and others as "chief men." Amongst them we find no *official* title and no *officer*.

3. When the members as "lively stones" in the temple ministered truth to the ignorant, or bread to the starving, they were named from their service, "deacons."

4. In all the departmcnts, the agents were designated by the spirit, from their qualification, alone as exhibited in the work of each, and after the seniors and brethren *proved* their qualifications, not by vote, or the election of majorities but by observation and personal testimony, they *set* or placed them, as managers, or servants of the churches, and in the final charge to each, they fasted, prayed, extended the "right hands of fellowship" and commended them, by letter, or otherwise, to the work for which, each was most competent. In all this most delicate and necessary labor, we have discovered in the New testament, no evi-

dence of *office* or *officer*. Hence in the first century, there is no evidence of the existence of official authority or officer in the church.

We wish to say, in the kindest spirit, that if Brother P. is satisfied we are at fault in our teaching, we would regard it as a great favor for him to show from the scriptures, wherein we have strayed from the ancient paths.

OUR PURPOSES.

Fom our first issue of the HISTORIAN, we have felt somewhat embarressed in attempting to convey, in a satisfactory manner, to our readers, our ultimate purposes. For more than a quarter of a century, we have contemplated writing a history of the church; but the powerful religious organizations, under creeds and governments, differing so widely from the order of things, revealed by the spirit, somewhat deterred us from engaging in so ardurous a work. In the circumstances, it has seemed utterly impractical, to write a satisfactory history, without a vast amount of most disagreable preparatory labor. Modern organizations, we have been conscious, would have to be ignored and repudiated before the religionists of the times, could be induced, to search for true light and true spiritual influence, beyond the limits of sects, and factions. Hence, we devoted most of our space in our first volume, in attempts to weaken confidence in systems enacted upon imaginary spiritual light, which claimed to exist without the Bible, and where the Bible is not known.

Our second volume was chiefly devoted, to what we considered, false notions of the church, and church organizations. In closing the volume, however, we endeavored to present a mere synopsis of the church first organized at Jerusalem on Pentecost, which we have long regarded as the only true model for all the "churches of the saints."

We commenced the third volume, with the promise, if spared, and kindly favored to examine the elements of the only spiritual creed, and system of religious government, recognized by the Heavenly Father. Should we be succesful in this department, we flatter ourself that, we shall find the way sufficiently clear, for commencing, such a historical exposition, of the "church built upon

the rock" as shall prove satisfactory and altogether encouraging to the honest and intelligent who desire to know and obey the truth. Religious speculatists we are aware, will not readily believe the simple doctrine of Christ. With the hope, however, that we may be able to correct erroneous apprehensions, in reference to our purposes, we deem it prudent and necessary to briefly advert to a few negative conclusions which obstruct our pathway. We have never thought, as some have feared, of attempting to show that the church in which we profess membership, "originated, in the hill country, of West Virginia, through the labors of Alexander Campbell, some half century since." Neither have we engaged to defend, as, others have supposed, the church which, it is said, was planted in the "Blue grass lands" of Kentucky, by B. W. Stone and coadjutors, as the only true body of the faithful on earth. We are cheerful to say that we have fully appreciated the labors of these great and good men, whose unselfish and unsectarian purposes, were never comprehended by their age and country.

We are happy to *know* that it was no part of their ambition, to create a new religious sect or to encourage a new order of worship. Their aspirations were much higher. It was their life long ambition, to direct honest inquirers to the church and order of worship established at Jerusalem, by the Apostles, of the Son of God, in the thirty-fourth year of our era. While they accomplished great and wonderful things, in their day, as their achievements now bear witness, almost to the ends of the world they passed from earth, leaving vast fields of truth, still unexplored. But we who are proud to claim spiritual relationship, with the Campbells, the Stones, the Scotts, the Smiths, the Creaths, and other noble spirits of the past, even we, who rejoice that, we live in an age of "*progress*" and that, we are men of "*progress*" have scarcely satisfied the thoughtful, that we have yet, "*progressed*" very far beyond the discoveries of our noble brethren who now rest from their labors. We indeed, may find some difficulty in showing, that we have entirely escaped from the smoke and dust, the confusion and stench, of "Mystery Babylon." Many honest lookerson are now, beginning to doubt the correctness of our bearings, whether they are towards Rome, or the city of God—whether we are not doomed to yield all the achievements of our distinguished pioneers, to the dominion, of the prelacy of the fourth century;

whether we are not on the eve of bartering our title to the promised inheritance, for the shining wares offered in the official marts of sectarianism. But as we love not to treat of matters disagreable and yet, doubtful, we return.

2. We have not found the church amongst the Protestant sects, or in the Romish, or Grecian hierarchy. These, are without authority in the ancient records, they are all of modern birth, and fail to exhibit the true marks of spiritual lineage.

While we cheerfully award parties all they can justly claim as devine, no sect has the least right to claim to be the true church of the "First born from the dead," and no one should profess to be even a branch of the "True vine." All may be branches of the vine, planted by Constantine, at Rome; but they are too frail for branches in God's own vine, planted on Zion's hill.

We have not only looked in vain, for the true church, in sects reared in the wisdom of the wise, but the more we have studied the matter, and the more we have thought on the subject, the more firmly are we persuaded that their overthrow and complete annihilation, are indispensable to the perfect reign of Christ.

But we are called to show, what the church really is. Should we prove competent to set forth, in the light of the scriptures, "The doctrine of God" "The doctrine of Christ" and "The doctrine of the Bible" in reference to the first church planted, we flatter ourself, that strength will be given us to describe minutely:

1. "*The bride, the Lambs wife,*" Jerusalem our mother.

2. We are confident that, by examining the New testament, we shall be enabled to show, not only, the whole co-operative powers of the church, but also, the out growth of the body through which, the world is to be converted.

3. Should it be our good fortune, to describe the Church, in the first century of her existence, in the true light of the spirit, we can, at present, discover no insurmountable difficulty in tracing her down the stream of time, even to the present day.

This is our ultimate purpose, and through God's assistance, may we succeed; and so shall we ever pray.

"WOE UNTO YOU, WHEN ALL MEN SHALL SPEAK WELL OF YOU."

This is a woe I do think we have hitherto escaped. It cer-

tainly never has been denounced against the household to which we belong. Lately, I have been looking over letters that come from all parts of our country. Some speaking well of the HISTORIAN—others not so favorably. There can be no harm in giving a few extracts to let the friends of the HISTORIAN know what its friends, as well as others, say of it. Some dislike it and think it a production nobody needed—that it is much in the way of people. An Elder of a church says, "I wish you would not send your RELIGIOUS HISTORIAN to me." Another prefers it should be kept at home, and remarks, "I don't want no more." A few such letters have been received, and no offence whatever taken. All have a right to like or dislike whatever papers they choose. One inclined to favor its pages, says, "I think it will do good." A brother from Missouri asks, "Can you be right on Ordination? If you are wrong, you will certainly be assailed. You should be exposed. If right, brave your breast to the smiters, and hear all that can be said against your position. Hope you are for the truth, for the truth's sake. What may be said of you, matters not."

A brother from Maryland writes, "I am under great obligation for the clear light you have thrown on a path in which I was groping. I have been preaching some years, but never could bring myself to the point of being ordained. Three persons have been recognized here as overseers, eminently qualified for the work, and no hands have been laid upon them. I have been troubled, I wanted to do what God required and to teach others so. The thing practiced by our brethren, called "Ordination," always seemed to me, to be out of joint, with the whole christian institution. A careful study of what you have written on the subject, in the HISTORIAN and Living Pulpit, clears up the whole case to me." An old brother from Kentucky, remarks, "The official pastorate is a perversion of God's word. Missionary societies are not known to the Bible and are the inventions of men, as well as all the methods of raising money to support the church. What a shame. What will be the end? Jesus save us or we perish." A patriarch from Georgia writes, "Don't send me any more wrappers to send your paper back. Understand that while I live and you publish a paper, it is to be sent to me. If I do not have money, I will borrow." Another from Missouri says, "Received January No. for 1874. Much pleased with it.

It is the only church history I have read that does not differ from the Spirit's history or the teaching of Christ's church." An old disciple writes from Alabama, "I like your HISTORIAN better as you advance." I might give names of many who express very kind wishes, but will only copy what a sister from Texas says, 'The RELIGIOUS HISTORIAN comes to our fireside as a pure messenger of peace and comfort, I express no hope or prayer for its prosperity, well knowing that all that is said and done in the spirit of our Lord, will bring forth fruit that will be garnered up for Eternity. May you long live to do the good work you have begun." Words of kindness fill the heart with gratitude to God and to friends who express them. They fall like the spring showers, that bring refreshment and verdure. The lady love of Milton writes down some of his beautiful thoughts and remarks: "He said much besides, I could not understand." We are not like her in that respect. We can understand all the kind words and wishes. They sound as pleasant, as she says, as the songs of birds and the falling of waters." C. F.

Sister Northcross writes from Greeley, Wilde county, Colorado: 'We are here at the base of the Rocky Mountains, with Longs Peak in full view, and covered with snow all summer. There are two thousands persons in our town, but if there is one who takes the Bible for his rule of faith and practice, I have not heard of him. There is a church at Golden City and one at Denver. There are two young men of ability to teach, of the name of Stoves and one named Mullins." We hope our sister will do good in that far off land. Prayers will ascend for her.

Bro. J. W. Draughon, Tarboro, N. C., says: "We have a small church five months old with seven members, all young. We knew nothing of the disciples until October last—have commenced work—started a Sunday school, and are getting on very well. We hope to do better and to grow better every day. Bro. Moye preaches one Lord's day in the month. We expect Bro. Cobb will do the same."

OUR PERIODICALS.

We deem it due to the cause of truth, as well as to our religious colaborers, to make, at least, honorable mention of such of our exchanges, as are in part, or whole, devoted to the cause of primitive christanity. The value of our weeklies, monthlies and quarterlies, in directing the attention of our cotemporaries to Christ, we think, should not be questioned. God has put it into the hearts of many of the wise of the age, who are not so circumstanced, that they can travel abroad to proclaim the truth, to study out things, new and old, which find access to the hearts of the people, through the printing press. To say the least, the periodical literature of the age, is exercising a mighty influence, either for the "weal or, woe," of our sin stricken race. Hence, we regard it as a sacred duty devolving upon us to, at least, justify our co-temporary colaborers, in all the suitable agencies, which they may employ for the promotion of truth and righteousness in the earth.

1ST—THE CHRISTIAN QUARTERLY,

Edited by W. T. Moore, Cincinnati, Ohio, at $3.00 per annum. Associate editors, W. K. Pendleton, President of Bethany College, Isaac Errett, editor of the *Christian Standard*, Robert Graham, of Lexington, Kentucky, Dr. S. E. Shepherd, Troy, Penn., Thomas Munnell, Cincinnati, Ohio, and S. Proctor, Independence, Mo. It can not be questioned that, a greater array of talent and learning have been brought to bear in the editorial labor, of our most valuable Quarterly than any other periodical amongst us. It is no less true, that some of the most critical essays of the times, are found in the work. The mechanical execution is possibly not excelled in America; and we consider it proper to call attention to a few of the essays. In the January No. for 1874, we have,

1st. An elaborate article under the heading of "Mosaism and Christianity." The comparison between the religion of the Jews and the religion of Christians, is given in a very plain and satisfactory manner.

2d. "*Natural Immortality.*"—The article, under this caption, is

intended to show, that, "Life and Immortality, were brought to light" in the Gospel of the Son of God, and consequently, all the speculations in regard to an imaginary immortality revealed by nature, is without authority. The whole conception, treatment, make up and style of the article, contribute to make it, one of the most clear, scriptural, truthful and pleasant productions, we have read for many a day. It can scarcely be too highly commended.

3d. "*Inspiration*,"—The essayist upon "*Inspiration*," shows first, in quite a clear light, the christian idea on the subject. He says, "Men were moved, (literally borne along, like ships before the breeze) to speak from God." "Yet it is true, that, each earthern vessel gives its own flavor to the living water." In other words, while the Apostles, spoke the words of the spirit, there might have been some what of coloring given, from natural and educational peculiarities. We regard the essay upon the whole, sound, and yet, the writer, we think, gave entirely too much attention to the opinions of Alford, Bushnwell, and Beecher. While Alford is a scholar, he is certainly not well posted in regard to the Spirit's manner of revealing the mind of God to the world. Bushnwell and Beecher, with all their sort of speculatists, are but surface operators in every department of learning, sacred or profane. Neither, in all probability, entertains an idea of inspiration which is a whit above the natural impulses of humanity. Indeed, it is doubtful, if their visions could raise one of Adams fallen race above the common instincts of the lowest stratum of society. It would have been better to examine inspiration on its merits.

4th. *Our Creed Makers.*—The author of this essay, shows plainly that, all professed explanations of the Scriptures, with the view of forming creeds, require themselves explanations, and that the work of explanations, might continue *ad infinitum*, without any valuable results. He seems sufficiently perspicuous and positive, in reference to the faith produced in the heart, through the words of inspiration. Perhaps, this should be satisfactory. Still, there are such expressions in the essay as, "the doctrines of the word of God," and little back handed hits at somebody about "This reformation," "Limiting the Infinite, by the finite," Procrustian rules etc, which are well calculated to create some doubt as to the true spiritual status of the writer.

5th. "*God, a threefold Postulate of Psychology.*"—The writer of the article, under this heading, gives evidence, that he has

given considerable attention to metaphysical speculations, but to our mind, he fails to make it clear, that he has studied to profit the points he attempts to make plain. Without attempting a review of what the writer seems to consider almost, if not quite demonstrable arguments, his conclusions, we respectfully suggest, are sustained by no evidence in the power of man. Under the caption of what he is pleased to call "*The Postulate of the Intelligence*," for instance, he declares that, "the human mind affirms God, by the necessity of its structure;" and again, "The existence of God is a clear postulate of the intelligence." This is no more than a repetition of the speculation, called by quasi logicians, the demonstration of spirit—God; *a priori*; or in the words of transcendental scribes, it is reasoning from cause to effect, or from within. It is the assumption, that there is a power, faculty, spirit, or divinity in each human being, capable of revealing God and things divine. With our view, that "The world by wisdom knew not God, and all our spiritual knowledge is through revelations made to us by the Father, we can receive none of the conclusions of our would be learned scribe, on this point, at least, as true. The whole tendency of the opinion, but weakens confidence in the revelations, in the Bible, deifies human susceptibilities and turns the world over to the unfruitful theories of men "without God and without hope" in the Savior of sinners.

6th. "*The true foundation.*"—The article under this caption, is worthy of all praise, and cannot fail to strengthen every Christian heart. The summary is short. "The church of Christ," says the writer, "is built on the truth, confessed by Peter; *Thou art the Christ, the son of the living God.*" "Men who believed and confessed this truth,—and none other—were admitted into Christ's church,—they were born again, not by perishable, but by imperishable seed, by the word of God, which lives and abides forever. The truth that Jesus was the Christ, was "*the confession of faith.*" "The gates of hell have never prevailed against the church on this confession. When all the feuds of sects, the uninspired creeds of the denominations, the cavils of undevout scientists, and these heavens, and this earth shall pass away, this truth will still remain the "*true foundation*, unimpaired, glorious and eternal." These simple statements from the divine fountain, fill the soul of the christian with exceeding joy and profound love to God. We would that such essays could be widely circulated.

"*Literary Notices.*"—In the number of the Quarterly before us,

the talented editor, occupies forty-five, of the one hundred and forty-four pages, with critical and often complimentary notices of no doubt laborious and meritorious publications, by the denominations of our age. The bare mention of the title pages, of the works received, would require much more space than even we can spare and yet we wish to say enough, to give some faint idea of the scope of our brother's labor.

No. 1. Is a work on, "*The Pentateuch*, for both pastors and people, by Rev. Henry Combs, D. D."

No. 2. "The study of Sociology, by H. Spencer."

No. 3. "History of Philosophy, by Whernes."

No. 4. "Foods, by E. Smith."

No. 5. "Daisy Dove, and Baby Power, by Jeffrey."

No. 6. "Literary and Social Judgment, by Grey."

No. 7, "Church Architecture, by F. C. Withers."

No. 8. "The liberal Education of the Nineteenth Century, by Atkinson."

No. 9. "The Arena and the Throne, by L. S. Townsend, D. D.

No. 10. "Cross and Crown, by J. B. McCabe."

No. 11. "What can I do? by Rev. E. P. Roe."

No. 12. "Cyclopedea of Biblical Literature, by Rev. J. McClintoch, D. D."

No. 13. "Secrets of the Covenent and Confessional, by Julia M. Wright."

No. 14. "Luminary (Singing book) by Powell."

No. 15. "The Undeveloped West, by J. H. Beadle."

No. 16. "Songs of the Sun lands, by Joaquin Miller."

No. 17. "Popular objections to revealed truth—Christian Evidence Society."

No. 18. "The Story of a Wonderful Life, by D. Wise, D. D.

No. 19. "Questions of the Day, by Rev. J. Hall, D. D.

No. 20. "Wonders of the Moon, from the French."

No. 21. "Arthur Bonnacastle—an American Novel, by B. Holland."

No. 22. "Index to systematic Theology, by C. Hodge, D. D.

We omit seven other critical notices, but these are quite sufficient to show something of the character of the work of our good brother, W. T. Moore. We call attention to a single remark, of our reader, in reference to Dr. Hodge. "We are surprised," says he "to find how little use Dr. Hodge has made of

American Theological writers. Some of the most prominent Theologians are not referred to." Our brother adds, "There is an affectation about the value of European opinions."

We gravely ask Brother Moore, if there may not be some slight indications of affectation, in giving his readers twenty-nine reviews of partisan books of his own country, and three elaborate notices of European works, in the same issue, without the most distant allusion to the labors of his own dear brethren in either Europe or America. If our brother intends his Quarterly for scholars only, his course is above criticism, but as a Christian work, the matter is not sufficiently spiritual.

We cheerfully repeat, that while we regard our own Quarterly the very best work known to us, of the kind, in our opinion, in seems to us strange and discouraging, that nothing can be found amongst our writers worthy of the slightest notice. Were our brother disposed to direct more attention to the mighty work which many good and just men of the earth are ardently laboring to accomplish, it occurs to us, he would have no occasion to hint at the paucity of his patrons, or to complain at trouble in receiving the patronage of the brethren. We sincerely desire the services of our brethren of the Quarterly in forcing our way back from Babylon to Jerusalem. We know already a great deal too much in regard to Rome and her daughters; and it would seem most fitting, to look after the feeble works of Zion's sons and daughters. These things we have penned in great kindness.

But we must not neglect to call attention to other periodicals.

2. THE INDEPENDENT QUARTERLY—BY DR. J. T. WALSH, NEWBERN, NORTH CAROLINA.

We have examined but a number or two of this work, and while there are some important discussions in it, Brother Walsh's main purpose, seems to be opposition to secret societies, and mainly, to Freemasonry. Our brother, will allow us to say in love that, our legitimate work is to preach the Gospel to the starving and build up the churches of the saints. Our best argument in opposing false systems should consist in presenting some thing better for human asceptence. We should not waste our strength in unprofitable issues, or "*untaught questions.*"

WEEKLIES.

1st. *The American Christian Review*, Published at Cincinnati' Ohio, by Brother Geo. W. Rice, and edited by Brother B. Franklin, with the assistance of Brother J. F. Rowe, weekly, at $2,00 per annum.

This is perhaps, our oldest weekly, and from the day of its publication to the present, it has proved in the main, an earnest, able and effective agent in disseminating the truth. Brothers Franklin and Rowe, really believe the Bible, and they ardently labor to induce their readers to believe, its divine pages constitute the entire boundary of spiritual light. They also teach, that the church of Christ is God's agency in saving the lost from their sins and in educating the same for immortality, God speed, brethren.

2d. *The Christian Standard*, Cincinnati, Ohio, by Elder Isaac Errett, Editor and Publisher, at $2,00 per year.

The *Standard* is a very ably conducted religious, and miscellaneous newspaper. We doubt if we have in our ranks a more pleasant, thoughtful, talented and effective writer than Brother Errett. Our brother, however, will pardon us, if we are in error, for suggesting that, if he would devote all his great powers to the church of the Savior alone, it seems to us he could accomplish more of a spiritual character. We greatly need the undivided energies of our able brother, in our slow travel back to the promised land. Still, he must be his own judge, asto the manner of conducting his valuable paper.

3d. *The Apostolic Times*, Lexington, Ky., by Brothers J. W McGarvey, R. Graham, W. H. Hopson, L. B. Wilkes and R. C. Cane, at $2,00 per annum.

The *Times* is an able and lively weekly; and while we would be pleased, to notice it in a very complimentary manner, some of our brethren have seemed a little distant, and we hesitate to say all we want. An able correspondent of the *Times*, Brother J. S. Sweney, recently administered so sharp an exhortation to our Tennessee preachers to take speedy counsel from our demoninational brethren, in matters of worldly wisdom, that we are somewhat timid, in giving uttarance to our good feelings toward them. Brethren, we must say that, we bid you God speed, while we really think a little more of the "pure wisdom from above" might be of advantage to us all.

4. *The Christian Examiner*, By Bro. W. H. Clement, Richmond Va., at $2 00.

This is a good religious and family paper, and richly entitled to an extensive circulation.

5. *The Gospel Advocate*, Nashville, Tenn., at $2 00, by Brethren David Lipscomb & E. G. Sewell, is in our judgment, one of our soundest publications. The brethren who edit it, are earnestly laboring for the restoration of primitive Christianity, and they work in the confidence that, the church is the great agency which God recognizes in turning a lost world from darkness to light, and from the dominion of Satan to God."

6. *The Christian* at $2 00, by Brother J. H. Garrison and others, at St. Louis Mo., bids fair to prove an efficient auxiliary in defence of truth. The brethren are well entitled the patronage of the friends of truth. We are sorry that we have seen but few numbers of the paper. We wish to see it, brethren, every week.

7. *The Southern Christian Weekly*, by Brother J. M. Pickens, at $2 00, is published at "*Mountain Home*," Ala. Our brother editor and coadjutor, is anxiously laboring to become extensively useful.

MONTHLIES.

Amongst our monthlies, we barely have room to mention with great satisfaction, "*The Christian Record*," by Brother J. M. Mathes, of Bedford, Ind; "*The Bible Expositor*" by Brother A. Johnson, of Santa Rosa Cal., and "*Messenger and Labor*" by Bro. E. E. Orvis of Benton, Pa., and Brother D. Oliphant, of London Can., as valuble periodicals. Brother T. Walsh of Newbern, N. C., also publishes the *Watch Tower*, a lively and stirring work.

While, we have considered it, but an act of simple justice to our fellow laborers, to call attention to their publications, we have far transcend our purposes, when we begun, and yet, we fear, we have omitted to notice, other productions of high merit amongst the brotherhood.

In due time, we will, endeavor to place, our periodicals in their true light before our readers.

SUCCESS IN LIFE

Depends much upon a determination to succeed. If a young person comes to the conclusion, "by the help of the Lord, I will be respected and useful," he, in most cases, attains the object of his ambition. "The fear of the Lord is the beginning of wisdom." Without it, few are truly worthy of respect. The wrong path is chosen oftener than the right, and unreliable characters are formed. The principle of life—of pure life, is wanting. When reverence for heaven is the ruling motive, and a young man has the idea, "I can succeed and will make every honorable effort to do so," he is not easily kept back in the world. If good writers tells of a young man, who had full faith, there was nothing in creation he could not learn and could not do; and this faith was maintained with such an abounding and triumphant joyfulness, that it fairly carried the sympathies of others along with him, and made them as certain of his success, as he felt himself. Such a person, with good common sense, will succeed, where others of more talent and less determination fail. Let a youth conclude, "I am poor, have but little education, few friends, I shall never do much in the world." He remains poor, uneducated, friendless and does but little to benefit any one, because he is destitute of the life and energy arising from firm determination to succeed. He fails to make a man of himself from concluding before hand, he will not succeed in his undertakings. This difference is seen in children at school. Two pupils commence music. One says, I shall never make a fine performer, and pursuing the study with this conviction, she does not attain skill, does not so educate her fingers, or so imbue her soul with the spirit of song that others take pleasure in listening to her. The other does not consider whether or not she will finally succeed, but determines to do the best she can at present, and make the most of her opportunity. She thinks she can do what others have done, and accomplishes her object, while the first is fearing the entire failure that really does come from her want of faith in her own efforts. A commander, brave, active and undaunted by danger, does not allow the word "fail," to be spoken by his soldiers. They fearlessly follow him to the cannon's mouth, and often gain victory by determining to have it. Inspired by his spirit, animated by a voice that shouts only victory, they do in

their excitement, what afterwards surprises themselves and every body else.

We see Columbus, at the solemn hour of midnight, watching the waves that beat against his little barque and the heavens glittering with innumerable stars. The toils of painful years had gained for him the means of setting out to a land unknown and unthought of, except by his busy brain. On and on, he steers his course, till success crowns his efforts, and he lays the treasures of a new world at the feet of his sovereign. If he had concluded, "it is in vain to search for regions hidden behind the pathless ocean. I believe they are the stretching out gloriously there but they will never break on my vision." Had such a thought entered his mind and influenced his conduct, the name of Columbus would not have been the watch-word of the mariner—would not have been handed down as worthy of the respect and admiration of all generations, his success would never have been trumpeted to the ends of the earth. Look at Washington—calm and determined—his mind filled with one bold aim. Success was his motto, and he succeeded. A shoe-maker's apprentice determined to be a missionary to India. The difficulties were so great, his father said to him: "Are you a lunatic?" He translated, or assisted in translating the Scriptures into twenty-seven different dialects—wrote grammars and dictionaries for the people who spoke those languages, and made the world wonder that one man could perform such an immense amount of labor successfully. He says, "I can plod, I can persevere," and this plodding and energy and perseverance, will bring success to most persons, and when these qualities are directed by the fear of God there is no cause of failure. One instance among many, may be given of failure, caused by want of faith. On their return from searching a land flowing with milk and honey—a land of beautiful fruit, the spies said they could not take it. They were frightened by the walled cities and the large men in them, and forgetting the wonders God had done in favor of their nation, they, by their report, caused the people to murmur. In this faithless frame of mind, they would have failed had they attempted to take possession of the country. God requires his people to believe and implicitly trust him, and he never fails them. There is nothing impossible to courageous faith. If the Apostles had been impressed with the idea that it would do no good to speak in the name of Jesus, they would have had but few to believe in him.

They had the strongest faith, that the Gospel was the power of God to the salvation of all who believed it, and they forced the same strong conviction on the minds of others. The earnest faith of Paul must impress all who study his life and writings, as the cause of his great success. To preach Christ and him crucified to a bad world, he labored most abundantly—suffered stripes above measure, was in prison frequently, in deaths oft, of the Jews he received 195 stripes. Three times he was beaten with rods, once stoned and three times shipwrecked. He traveled much, was in dangers from robbers, from his own countrymen, from the heathen, from false brethren. He endured weariness and painfulness, watching, hunger, thirst, cold and nakedness. He was never discouraged, but could do all things through Christ who strengthened him and the assurance of a cown laid up in heaven, eheered him in all his trials and sufferings. A man so determined to succeed could not fail to gain what he sought in this world, or the world to come—could not fail to be successful.

WORK FOR SUNDAY.

It is not the general impression that there is word for this day. Many who rise early on other days, think it a privilege to sleep late on Sunday morning. It is even the case with some christians. Late sleep makes confusion and hurry during the rest of the day, and the hours pass with but little profit to any one. If there is a day in which the disciples of Christ should be early at the post of duty, it is *his* day. Six days have been given them to attend to their worldly business and he claims only one. This he claims for their improvement—that they may commune with him, and be still—be for a little while, less careful of the world and its anxities—may turn lovingly to him, after he has manifested so much tenderness for them. Who can spend the morning hours in sleep, rise late, without a thought of his Lord, attend to business and dress—hurring off to hear a sermon, or even to break the loaf, and feel, at night, the day has been so spent that he has derived much spiritual improvement from its hours. To be benefitted by the public service of the Lord's day, one should rise early, that he may have time to remember the Savior and call

upon him. The great events that took place on this morning, should fill his thoughts with love to the kind friend who endured suffering so great. It was early in the morning that Jesus came forth from the grave to cheer his disciples. He might have deferred his appearance to them till eleven or twelve o'clock, but "while it was yet dark" he stood by them and filled them with joy. A long happy day, it was to them, after their hearts had been so full of sorrow. If we love the Savior, we should give every hour we can, to his service. Young christians should be employed so as to benefit themselves and others. There are few who cannot do good by instructing those less favored than themselves. Older persons who have families to be benefitted or injured by their training, cannot too carefully consider what they are doing to make their children useful on this day. If they are not properly employed on Sunday, they will do but little good during the other days of the week. It is the duty of christians to engage this morning in earnest prayer, reading the Scriptures, singing hymns that tell of the Savior of the world, of his love, his suffering and death! Strange they can spend the fleeting hours in needless sleep, forgetful of his resurrection. How can there be any love to him in public, if they forget him at home? If we could realize how much he did for us, we would not be so forgetful, so luke warm.

Much more could be done for a perishing world, if his friends engage in his service with all their energies. One earnest man or woman can accomplish what will effect hundreds. One sister has often set such an example, as to cause the formation of a church in her neighborhood. In a neighboring town, a sister was asked the news. She said the news was good, "a live man had come to live among them." Some of the members of the members of the church were dead, some dying, but others were earnestly striving for better times, and a real "live man," was no small acquisition. His talent seemed to lie in putting the young people in their places, and keeping them there. Instead of visiting and riding on Lord's day, as is often the case, they are engaged in a Sunday school of a hundred and thirty or forty children and young persons. The young sisters and brothers, as well as the older ones, have gone to work. They teach the poor, the orphans and all who need help in that way. This "live man," has no more talent than many of the rest, but he feels the obligation to work for the Savior, who did so much for him, and on

this, he does humbly what he considers his duty as a christian—does the work the spirit has appointed, and has stirred up others to do the same.

The young brethren who expect to be useful in the churches should not be satisfied to spend the whole of the Lord's day merely in hearing preaching. Each has his part of the Lord's vineyard assigned him, and he can make it blossom as the rose or he can leave it desolate and neglected. If he toil not during the day, on which his service is particularly required, he will most, probably be idle the rest of the week. Each can have an influence no one else can exert, and will be accountable for its exercise. Most important is it then, for all christians to remember there is work for Sunday that must be done and all who engage in it faithfully, are better and happier people.

A christian praying that he may do his duty *every* day, says:

Let me not leave my space of ground untilled,
Call me not hence with mission unfulfilled,
Impress this truth upon me, that not one
Can do the portion that I leave undone,
For each one in thy vineyard has a spot
To labor in for life. and weary not,
O, make me useful in this work of thine,
In ways according to thy will, not mine.

CHRISTIAN INFLUENCE.

"If I were where the Gospel is preached and could live among christians, I should have more hope of bringing up my children to be christians—to be good, useful people." A mother living in a part of country where there is but little observation of the Lord's day, and of course but little improvement in religious matters, writes thus. Surrounding associations, no doubt, have great influence, but earnest christian parents have reason to thank God they can have more influence than all besides. They may sometimes feel, "there is no use to struggle against circumstances so unfavorable," but, if they set the right example at home, and thus instil pure principles into the minds of their children, the impressions they make, are never forgotten. Let a mother, who lives among the irreligious, act the christian herself—govern her temper by the spirit of her religion. Let her conduct every day

show she it actuated by pure motives. Let her read the scriptures, talk of them, lovingly and intelligently. Let her pray with her children—sing the songs that tell the love and goodness of God, and they will never forget her teaching. They may wander for a while in the paths of sin, but will finally come as humble penitents to their mother's God. I remember a sister, who besides her own family, often had her house full of other persons and their children—a fruitfnl source of disagreement to many. Not so to her. All seemed to move on as pleasantly as one family. Kind and christian like, those under her control partook of her spirit, and she made impress in favor of her religion on persons whose prejudices were all against it. Only those as knew her best, can tell how tender are the memories that fill many hearts, when her gentle ways and doings are called up. She left her children orphans, but they became christians early, and promise to be useful in the cause. May they never become negligent, but follow the example of the mother, who denied herself and took up her cross that she might faithfully perform every duty. She toiled oftener in weariness and suffering with the hope of rest in a better world. "He giveth his beloved sleep." We often think, "If we were differently situated, we could do better," but if we cannot do our duty, cannot have a proper influence where God places us, it is most likely we would fail where we would place ourselves. Wherever we are, whatever we have to do or bear, the struggle should be to cultivate a christian spirit, that we may have the proper influence on others. Words of good cheer, acts of kindness may be the help required by friends. "Good, pure words, dropped in conversation, may be little thought of, but they are like the seeds of flowers and fruitful trees falling by the way side, that fringe with beauty a mountain side, or make glad a lonely wilderness." Our sister at the foot of the great "mountains that stand up in the presence of God," may often feel alone and desolate, but if faithful to the truth, she will, ere long, find some who will be willing to receive and rejoice in it. The Savior calls his disciples the light of the world—the salt of the earth. Do they spread the pure light of the Gospel? Do they exert a saving influence? Suppose a diamond were given to each, on which he was to write, and this writing were to be read, for or against him, at the last day. What great care would be manifested; what caution? Every day, every hour, christians are inscribing, on minds more imperishable than diamond, something that will remain, either good or bad, and should they not be very cautious what they write? Very cautious that every sentence should be fraught with christian influence?

WHAT WE MOST NEED.

While we may not be able to state authortatively, what we most need, we are confident, that we can point out certain departments of Christian labor, in reference to which we are quite deficient.

Paul, for instance, exhorted the brethren to "train up their children in the instruction and admonition of the Lord," but in practical life, children are permitted to grow up as wild weeds, with the hope, when they come to maturity, they will be caught and gentled by "revival efforts." Solomon, said "train up the child" in the way he should go, and when he is old he will not depart from," but does not observation prove, that if children are not properly trained, they rarely if ever, become wise and useful men and women. Generally, bad and ill disposed children make vicious old people. Are we asked for a remedy for the evils of youth? We need above all things, in the family and in the church, a proper system of training youth. Till preachers, seniors, elders, bishops, pastors, parents and people, turn their attention more earnestly to the education of children, we will not be in the proper line of christian duty.

We need papers devoted to the family development—to the agency of parents and teachers in educating the children. We mean the entire education of the "little ones," and the rising youth. When we speak of the education of children, we refer not merely to what is called "book learning, or Sunday School learning." We refer to physical, mental and moral "education—including the development of the body, the *employments* and *habits* of life, the growth of the moral sentiments." This, we regard as the most important Christian work of the age.

Bro. M. W. Mathews, writes from Sharps' Springs, Texas: "More than two hundred have been added to the congregations where I have preached during the last eighteen months." Bro. M. is earnest in the cause of the Redeemer.

Persons having spare copies of the January No. of the HISTORIAN for 1873, will greatly oblige us by sending them to us.

T. FANNING, Franklin College, Tenn.